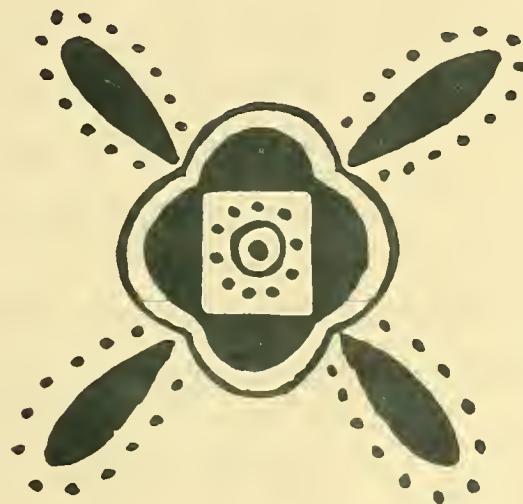


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# INDIANS AT WORK



FEBRUARY 1, 1935

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS  
WASHINGTON, D.C.





## I N D I A N S A T W O R K

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"ALL FOR EACH AND EACH FOR ALL"

Dr. James P. Warbasse, of Brooklyn, an authority on consumers' cooperation, met at Washington on January 18 with the Headquarters Staff of the Indian Office and a number of visiting Superintendents. The information which he gave is of profound and urgent importance to Indians and to all Service workers who are concerned with the Indian Reorganization Act.

The principles and technics of consumer cooperation are not well known in most parts of the United States. Yet there are thousands of successful cooperatives in this country; and when viewed on the world scale, cooperation has emerged as one of the dominating economic factors. No other undertaking or movement has grown with so unbroken a growth, or has succeeded amid so great a variety of conditions in so many parts of the world.

From time to time, information about cooperative technics will be given through INDIANS AT WORK. Merely a few of the facts are set down now.

The cooperative movement was pioneered by Robert Owen, in England, more than a hundred years ago. Large organizations were created and great enthusiasms and hopes were awakened, but the movement faded out because successful organization and operative technics had not been discovered.

Then, about 1843, a group of cotton spinners at Rochdale, near Manchester, England, invented that mechanism of cooperation which has not needed to be changed in all succeeding years and on all continents.

The Rochdale spinners were the poorest urban laborers in England. They got together a capital of \$140.00 through subscribing shares to their cooperative society.

They opened a modest grocery store.

This store sold at prevailing market prices and it sold to anybody who wanted to buy.

Its earnings were paid back to its members, in proportion to the amount which they bought at the store.

But part of the earnings was withheld, and was used to build up a surplus for expansion.

The society was organized on the one-shareholder-one-vote basis, and its motto read, "All for each and each for all".

As years went on, the original Rochdale Society was duplicated in many neighborhoods, and the societies federated. They now were able to purchase wholesale. The federation and its wholesale activities were controlled by the constituent societies.

Ere long, the wholesale purchase activity was carried over into manufacture. Today, the factories of the British cooperative wholesale organization produce more than one hundred and fifty types of articles - necessities and luxuries, up to such articles as automobiles. The British wholesale organization owns and operates the largest tea plantation in the world, in Java. It owns and operates the largest flour mills in England, and the best conducted coal mine in England. It has even, in the past, owned and operated a fleet of steamships.

The cooperative turnover in England exceeds \$1,200,000,000 a year and its capital investment totals \$500,000,000.

From the beginning, the cooperative societies have set aside a portion of their net earnings for cultural and recreational uses. On the European continent, in many instances the entire recreational and art life, including the libraries and the adult education centers, is organized on the cooperative basis and financed from the surpluses of the cooperative stores.

The movement has reached throughout Europe, and across Siberia, and into more than ten thousand of the villages of India. Recently it has taken on a radical development in Japan, in the shape

of cooperative medicine - hospitals built and owned by the peasants, organized on precisely the scheme of the Rochdale store of ninety years ago.

In India, the cooperative societies have gone beyond buying and selling, and beyond the administration of credit and of recreational activities, and have instituted courts of arbitration, which settle, outside of the regular law courts, most of the issues between persons which arise in the village communities.

In Switzerland, the cooperatives have invaded the hydro-electric business, and in numerous cantons the light and power systems are cooperatively owned. The Swiss cooperatives have taken over practically the entire meat business of Switzerland. In some of the cantons, through a growth that has been largely unnoticed and unconscious, the cooperatives have overshadowed and largely superseded the local subdivisions of the government.

As stated above, cooperation has achieved only a small volume in the United States as yet. However, in Minnesota and Wisconsin there are hundreds of cooperative stores, which are federated and which maintain a cooperative training institute, and there are several other cooperative federations in other parts of this country, all of them united in the Cooperative Association of the United States.

There are more than three thousand oil cooperatives, in the United States. The audit of 2,100 of these oil cooperatives

in a recent year showed that dividends totaling five million dollars had been refunded to the members. The total investment which the members had put into these 2,100 oil cooperatives was fifteen million dollars, so that on an investment basis, the yield was thirty-three and a third percent a year. But it was the member-consumers who received most of the dividends, in the shape of rebates paid them in proportion to their purchases of gas and oil.

All of us concerned with the Indian task need to ask searchingly: Can consumers' cooperation be instituted by the Indians?

Can Indian organization, under the Indian Reorganization Act or otherwise, be wisely pursued through the cooperative method?

How, under the Indian Reorganization Act, can the Government wisely assist in the organizing or guiding of consumers' cooperatives?

If cooperatives be organized how should they relate themselves to the tribal and corporate organization as permitted under the Indian Reorganization Act?

It is possible that in consumers' cooperation there exists the most important clew to the solution of the economic and social problems of the Indians.

Thoughts from the field, on any of the points raised in this editorial or in the editorial of the last INDIANS AT WORK which told of the visit of "A. E." to Washington, will be particularly welcomed at the Washington Office.

JOHN COLLIER  
Commissioner Of Indian Affairs

THE NEW SUGGESTED LEGAL CODE FOR INDIAN RESERVATIONS

The Indian Office has submitted to the Indians and Indian Service officials a suggested legal code for Indian reservations. This is a first step toward giving the Indians a substantial measure of control over their own members in the field of law and order and it is hoped that, when perfected, the new code will bring reason into what is now a field of hopeless chaos. To further this perfection, the Indian Office purposes to obtain criticism from anthropologists and from experts on crime control and from the Indians themselves before the code is actually promulgated.

The code would permit the Indians of the various tribes to establish their own courts to exercise criminal and civil jurisdiction on the reservations. It lists thirty-eight common offenses, including assault, kidnapping, forgery, reckless driving and bribery over which Indian judges would have jurisdiction.

At the present time, with the exception of a few offenses which have been legislated under the jurisdiction of the Federal District Courts, regulation of the conduct of Indians on reservations rests with the Secretary of the Interior. The various Departmental orders which contain the regulations have not been collected or revised since 1904, and are in many instances conflicting. Some of them decree punishments for participation in Indian religious ceremonies and otherwise interfere with Indian liberties. Many common offenses have no regulations to deal with them. It is intended that the new code, which will be subject to revision by the tribes as they organize under the Reorganization Act, will lay the foundation for systematic procedure.

THE NEW CONGRESSIONAL COMMITTEES

The Senate and House Indian Committees have now organized under new chairmen. Senator Elmer Thomas succeeds Senator Burton K. Wheeler, who has become chairman of the Interstate Commerce Com-



Senator Thomas, Oklahoma, Chairman Of The Senate Indian Committee

mittee of the Senate. Representative Will Rogers succeeds Representative Edgar Howard, who was not returned to the House.

Senator Thomas, through the years since 1928, has been

an active member of the Senate's subcommittee on the Investigation of Indian matters. The epoch-making work of that committee is known to the readers of INDIANS AT WORK. One result that is hoped for from his chairmanship is the working out of a comprehensive solution of the problems facing the Indians of Oklahoma. However,



Congressman Rogers, Oklahoma, Chairman Of The House Indian Committee

Senator Thomas' acquaintance with Indian conditions is a broad one and he has visited reservations in a score of states.

Congressman Rogers represents the State of Oklahoma at

large. He has been a teacher and school superintendent in Oklahoma for fifteen years and is now entering upon his second term in the House. In the last session, as a member of the House Indian Committee, Mr. Rogers consistently supported the various legislative proposals seeking increased protection and broadened opportunity for Indians.

\* \* \* \* \*

#### AN INCREASE IN INDIAN EMPLOYMENT IN THE INDIAN SERVICE

The total payroll of the Indian Service was distributed as between Indian and white employees, in the fiscal year ended June 30, 1933 as follows:

To whites .....	70.1%
To Indians.....	29.9%

The total payroll of the Indian Service is thus distributed in the present fiscal year:

To whites .....	43.5%
To Indians.....	56.5%

MAKING THE REORGANIZATION ACT WORK FOR INDIAN EMPLOYMENT

As an important step toward making effective the program, specifically authorized under the new Indian Reorganization Act, to give qualified Indians preference for all classes of positions in the Indian Service and to assist by educational loans and guidance other Indians to become so qualified or to become better equipped by training for vocations for which they are otherwise suited, each reservation Superintendent and Superintendent of a non-reservation boarding school has been directed to appoint immediately a local Committee on educational loans, in-service training and Indian employment. Each committee will be composed of three members, two selected by the Superintendent, and the third, an Indian, selected by the tribal council. Each committee will prepare a card index relative to different Indians on the reservation qualified to receive scholarship loans or qualified for employment either within or outside of the Indian Service. Each will also be prepared to make recommendations for Indian employees for in-service training to fit them for holding more responsible positions. Such in-service training may be by attendance at special courses in State and other institutions, or by assignment to other reservations for positions under competent supervision in the line of work in which they are interested.

It is expected that these committees will make a systematic study to discover those Indians qualified for advancement or

employment. It is the desire that the work be done under a carefully prepared plan, rather than by following the hit-and-miss methods that have so often been employed in the past. They will use all staff members and other employees, missionaries, traders, and informed persons both white and Indian to obtain the names and qualification of various Indians.

The appropriation bill before Congress provides additional money authorized under the Indian Reorganization Act for scholarship loans. It is the desire of the Indian Service to use the money for the most promising individuals. Requests from individuals will still be considered, but in making decisions the Office will rely very largely upon the recommendations of the local committees and the recommendations of the Superintendents.

The Indian Reorganization Act makes possible the employment of Indians in positions which have been difficult for them to obtain in the past due to the fact that, under the Civil Service regulations, they have had to compete with more highly educated white people. Section 12 of the Act - the section which deals with this difficulty - is given below. The local reservation committees being set up will be able to furnish the Service with the names of and information concerning candidates for these vacancies as they may occur.

"SEC. 12. The Secretary of the Interior is directed to establish standards of health, age, character, experience, knowledge, and ability for Indians who may be appointed, without regard to civil service laws, to the var-

ious positions maintained, now or hereafter, by the Indian Office, in the administration of functions or services affecting any Indian tribe. Such qualified Indians shall hereafter have the preference to appointment to vacancies in any such positions." A. C. M.

\* \* \* \* \*

#### DIFFICULTIES IN THE LIFE OF AN INDIAN SERVICE FIELD NURSE

The following brief statement as to health needs of Indians comes from a report of the field nurse at Wheelock Academy.

"The public health program being carried on is somewhat limited due to the following reasons:

1. The school-field nurse is able to give only about 50% of her time to field work.
2. There is no physician hired for field work.
3. The Indian people here are nearly 300 miles from a general hospital for Indians and about 150 miles from a tuberculosis sanatorium.
4. Only about 5% of the Indian families of the community are financially able to pay for the very simplest of medical or nursing care.

However, though the amount of work done is very small indeed, when it is compared to the amount needing to be done, it is felt that gradually some advancement is being made along the lines of health improvement."

AN INDIAN CENTENARIAN VOTES FOR THE FIRST TIME.

The following letter has been sent the Office by Mr. William E. Shoop, Principal of the Isleta Pueblo Day School. Mr. Shoop, who was present at the recent referendums on the Reorganization Act, writes thus of what he observed and heard:

"While helping with the election on the Reorganization Act at Paguate on October 27, I had the following statement made to me. It was made by the oldest Indian in Paguate who claims to be one hundred two years old. He is a very fine old man and I am sure he meant every word of it.

"I have lived one hundred two years and this is the first time I have had the opportunity to do a thing like this (vote). Mr. Roosevelt and Mr. Collier are doing things for the Indians that have never been done before and I appreciate it. I know that all the Laguna Indians appreciate it too.

"I thank my people for voting for this bill because it is for their own good.'

"This interpretation was given me by Frank Paisano.

"Knowing that a man holding the position that Commissioner Collier holds gets enough kicks, I hope he will appreciate a few flowers too."

NAVAJO SELF-GOVERNMENT ON THE HOGBACK IRRIGATION PROJECT

By H. C. Neuffer

Supervising Engineer, Indian Service

The history of the Hogback Indian Irrigation Project in the Northern jurisdiction of the Navajo Reservation presents an interesting picture of the development into good farmers of a people generally considered stock raisers and nomads. It is admitted that there is much yet to be accomplished in the matter of improvement, both of the farmers and the farms, but enough has been done to convince one that the Navajo, under reasonably favorable circumstances, will succeed with tilling the soil. The most interesting feature of the situation is that since the Indians of the project were organized into a community unit in 1927 the progress has been most rapid. At that time they were given community responsibility and they have responded ably and faithfully.

History Of The Project

The Hogback Irrigation project was first constructed in 1909 and 1910, and the constructed works consisted of a concrete head gate, twelve and one-half miles of main canal, and twenty miles of small laterals for the irrigation of 3,100 acres of irrigable land.

Upon completion, this project was divided into tracts of approximately ten acres each, and the

tracts were assigned to the Indians without restriction as to use.

The land was in a raw state. No provision was made for subjugation, and very little was done toward furnishing the individual Indian with farm equipment. In most cases, about all that the Navajo had were his small ponies and perhaps a wagon. Some of the Indians were able to obtain plows and other

implements through the Agency on a reimbursable plan; however, the funds available for this purpose and the personnel of the Agency were very limited, so that little assistance could be given. In fact, the supposed Navajo farmer might just as well have been told, "Here is a piece of land. Do what you can with it, but we will make a bet with you that you cannot succeed".

Under these circumstances, the Indians began cultivation of part of the project and used these lands which required little leveling. By 1927 there were 1,836 acres of land under cultivation, which showed a crop return averaging \$19.60 an acre. Up to that time there had been practically no individual work with the Indians and there had been no organization of the Indians.

#### Formation Of The Water Users' Association

In 1927 a water users' association was formed by the Indians. They elected a president, vice-president, secretary, and treasurer. They began to hold regular meetings and discussed matters relating to

their project and the management and delivery of the irrigation water. In fact, as soon as this organization was formed the Indians showed a keener interest in all matters relating to their project.

#### Navajos Assume Repayment By Work And Cash

Before that time all operation and maintenance work performed on the project had been paid for by the United States Treasury. As this project was for the benefit of the Indians, the proposition that they do some of the work needed on it without compensation was presented. It was accepted, in principle, by the association. In 1928, they performed work on their irrigation system which amounted to \$666 for which they received no pay. The following year this was increased to \$1,746, and has steadily increased to 1933 when the total labor performed by the association

without compensation amounted to \$6,611.

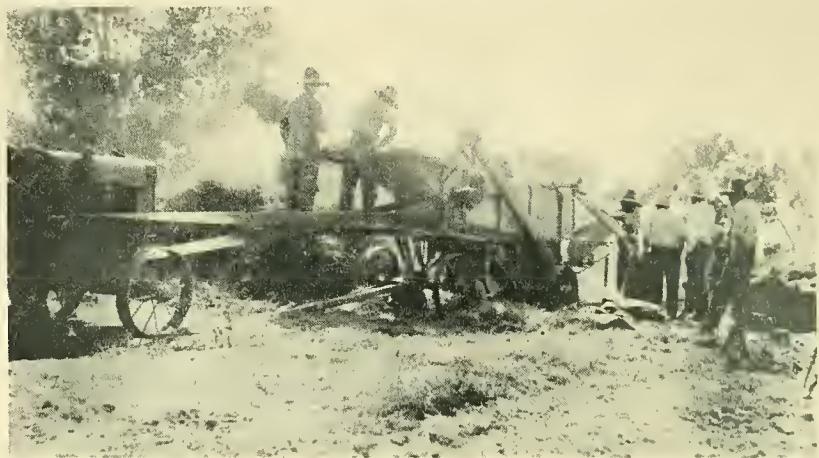
In later discussions on the project with the Navajos at their water users' association meeting it was suggested that they pay cash as well as furnish labor. The Indians willingly agreed, and in 1931, \$674 was actually paid in cash to the United States for use in the operation of the project. In 1932, \$1,698 were paid and in 1933, \$1,378. Considering both the labor without compensation and the cash payment, in 1933 the Indians on the project contributed approximately \$8,000 for operation and maintenance.

#### Those Who Hold Land Must Work It

Before the organization of the

water users' association, little

SCENES FROM INDIAN FARMS ON THE HOGBACK IRRIGATION PROJECT, NORTHERN NAVAJO



Navajos Threshing Wheat With A Machine Bought By The Water Users' Association

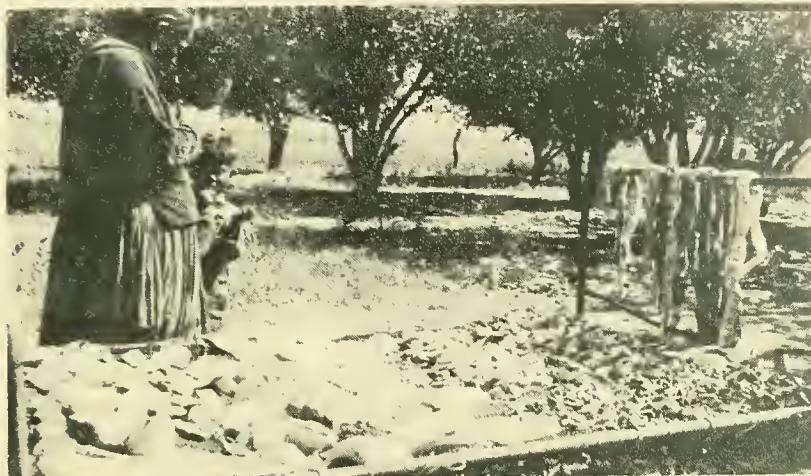


Navajo Farmer, Some Of His Corn Crop Of 1934 And Two Prize Winning Watermelons



Prize Winning Navajo Squash And The Farmer That Grew Them

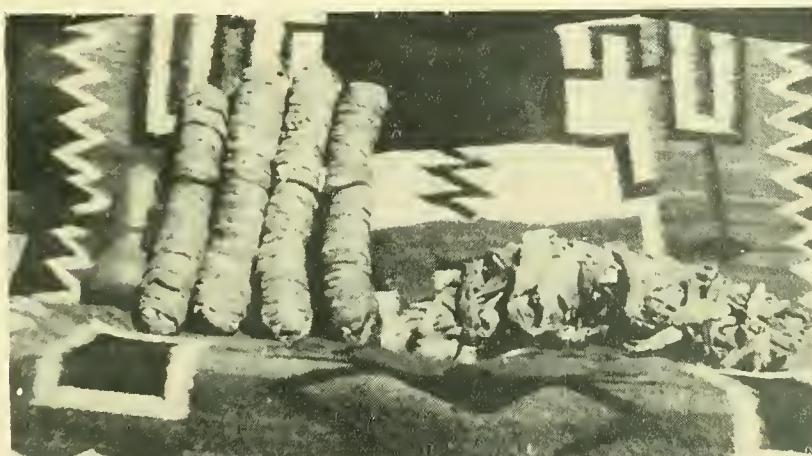
SCENES FROM INDIAN FARMS ON THE HOGBACK IRRIGATION PROJECT, NORTHERN NAVAJO



Preparing Melons For Winter Use - When  
Dried They Are Cut In Strips, As On Rack



Assorted Melons - Raised By Navajo Farmers



Dried Melon Strips Wound Into Rolls. Melon Juice Is Poured  
Over Them To Add Flavor. 30 or 40 Melons In Picture

attention was paid to the use of the land by the assignee; he was allowed to hold it whether or not it was cultivated.

One of the results of the organization of the Indians was the development of a keener interest in the use that was being made of the land. At the time the Indians organized the water users' association, 1,836 acres were under cultivation, including 258 acres cultivated by the school and Agency, which left uncultivated approximately 1,300 acres of irrigable land for which water was available.

The handling of this land was turned over to the Indian organization for its recommendation, and immediately the organization submitted requests that certain Navajos who had been assigned land and who were not using it be removed and that the land be reassigned to other Indians who would make use of it. All changes of assignments are made upon recommendation of the officers of the water users' association. This method of administering the land has resulted in increasing the farmed area from 1,836 acres in 1927 to 3,079 acres by 1934, which is practically all of the available land of the project.

#### Navajos Impose Responsibility On Their People

As evidence that the Indian organization is working satisfactorily, it is now the custom in all matters pertaining to the project for the management to deal directly with the association's officers. This results in a quick response when labor is needed at any time. The association has worked out a program that is very effective in obtaining

the necessary labor during the canal-cleaning season. In case any water user fails to respond or does not perform the necessary canal cleaning in proportion to the area of land he has within the project, he is required to pay cash to the association or to turn in a share of his crop to meet this obligation. This matter is handled entirely by the Indians and was originated by them.

#### Association Funds Buy Valuable Equipment

Funds received by the water users' association are deposited to its credit in the bank at Farmington, New Mexico, and are used by the association for community enterprises. To give an idea as to what the association does with its funds a list of equipment that has been purchased follows:

1	Threshing machine .....	\$389.00
2	Corn planters .....	123.16
2	Cultivators .....	94.16
2	Hay racks .....	109.98
1	Hay press .....	193.06
1	Reaper .....	138.31
1	Corn sheller .....	87.84
		\$1,735.51

In addition to the equipment listed above, the water users' asso-

ciation has under consideration at this time the purchase of a small power mill to grind corn for home use.

Also, it is planning to purchase and erect a flour mill, not only to make flour for the local In-

dians but also to supply other points on the reservation. This will be strictly a Navajo industry and they will use the products grown on the Hogback Project for distribution throughout the reservation as finished foodstuffs.

### The Proof Of The Pudding

It has often been said that the Navajo Indian is not a farmer but a stockman and that it would be impossible to develop him into a farmer. When it is taken into consideration that at the time the Indian water users' association was organized in

1927 the average crop production per acre was \$19.60 and that for 1934 the average value of crops was \$42.70 an acre - even though the unit values were lower, it is evident that all the Navajo needs is encouragement and instruction to develop into a successful farmer.

### Some Concrete Results Of Association Efforts

The organization of the water users' association has made it possible to get closer to the individuals through the association and to instruct them in proper methods of plowing, planting, irrigating, and harvesting.

The organization and development of this project has resulted in a well-defined community spirit.

The association is now constructing its own chapter house, which, when completed, will probably be the best on the reservation.

General Foreman William W. McClellan, who is in charge of the project, is to be given credit for much of the excellent results obtained, both in improvement in methods of use of irrigation water and in the development and improvement of crops.

It is believed that given more assistance by the establishing of the position of farm agent for this project, within a few years it will be one of the best agricultural areas in the Indian country.

NEW ENGLAND INDIAN COUNCIL FIRES STILL BURN

By Gladys Tantaquidgeon

Former Special Indian Assistant.

(Note: Miss Tantaquidgeon, herself a member of the Mohegan band, conducted a survey of New England Indian communities for the Indian Office last fall. Her report is now being studied.)

News of the existence of nearly three thousand Indian descendants, representing nine bands and families, scattered throughout New England, will, no doubt, come as a surprise to many persons who have long talked of the passing of the great Indian Nations whose leaders were outstanding figures in the early struggles of the Colonies. Despite the destructive forces of the new civilization which caused the disruption and the dispersion of the New England Indians and, in not a few cases, their complete annihilation, the council fires still burn in the camps of these men of the forest who have survived. Not the roaring blazing fires of power and might, but slow steady flames, signifying a determination to hold fast to some feeble survivals of our native culture. The rapid advance of civilization has been as an engulfing tide - claiming many in its path and leaving distress and discouragement in its wake. But the New England Indian has endured and persisted in almost complete obscurity.

There is something strangely pathetic in these surviving remnant bands, especially when viewed by one of their own number. The feeble fires that burn in the hearts of the older members of the groups and, I am thankful to say, in some of the younger members, are as symbols of the great pride of earlier days when the men of the forest knew no restrictions. Our elders are

thoughtful of the future and they pray that their children will reap a harvest of justice of which they, in the past, have been deprived. Our elders tell of instances when the fires blazed afresh, rekindled with the hope of a just deal from the hands of the oppressors, only to die down again when, through some trickery, totally unfamiliar to their race, they were again defeated in an attempt to recover that which had been ruthlessly taken from them.

Now comes a ray of light. The eleventh hour brings a new challenge to the Indian survivors. Commissioner Collier desires to know about these long-forgotten Indians and, if possible, extend to certain of us some of the privileges as outlined in his program for the betterment of the Indians of the United States. Under the direction of Dr. W. Carson Ryan, Jr., Director of Indian Education, the desired information is being recorded for the use of the Indian Office. It will be necessary to devote some time to the fulfillment of the task. It is up to the Indians to join forces with the Commissioner and his staff and work as they have never worked before. Here lies the golden opportunity for the younger Indians to give of their time and talent in the reconstructive programs launched in their respective communities.

#### The Maine Bands

In this small portion of the Eastern Woodland area one finds the surviving bands of Indians living in rural communities, away from the cities. Maine is the home of the Penobscot and the Passamaquoddy of the Wabanaki group. A few scattered families of Malecite also are to be found in Maine. The Penobscot and Passamaquoddy are recognized as being better preserved culturally than

the other bands in New England. They have retained their language, certain native arts and crafts, some political and social traits, ceremonies and folk-beliefs.

The Penobscot, numbering five hundred nineteen, are located on Indian Island (State Reservation) in the Penobscot river, above Bangor in Penobscot County. The Passamaquoddy num-

ber five hundred and nine and occupy two small reservations in the vicinity of Eastport, Washington County. As wards of the State of Maine the two groups are under the supervision of the Department of Public Health and Welfare. The three reservations are served by resident priests, and nuns of the Order of the Sister of Mercy teach in the Parochial schools on the reservations. The Maine Indians are poor and there is much to be done in the communities to improve the social and economic con-

ditions. There are among them men and women who are capable of managing the affairs of the communities if given an opportunity to act. The Indians are anxious to have their children avail themselves of the opportunities offered in the field of education but they are seriously handicapped by a lack of funds. Both groups maintain tribal organizations headed by elected headmen called "Governors". There are councilors and other officers, and one man represents his tribe in the sessions of the State legislature.

### The Massachusetts Bands

To the south of the Wabanaki area, in Massachusetts, is the territory of the Wampanoag - the land of Massasoit, Squanto, King Philip and other leaders whose names we encounter in the study of early American history. The surviving bands of Wampanoag descendants are to be found on Cape Cod and Martha's Vineyard Island. The Mashpee, Barnstable County, centering about Mashpee Lake, and the Gay Head band, Duke's County, Martha's Vineyard Island, are the largest of the surviving bands of Wampanoag. A few families of the Herring Pond Band live in the vicinity of Herring Pond and some survivors of the Yarmouth band are scattered in the Cape Cod towns as are members of the other bands. The Mashpee and Gay Head descendants maintain separate towns, the officers being of Indian descent.

Culture survivals are feeble but the members of the groups are "Indian conscious" and in their tribal organizations are attempt-

ing to preserve the few fragments the old culture that have persisted among them. There are day schools in both towns for the Indian children. Baptist churches are maintained in the towns in charge of resident preachers. The Gay Head group is in a better state of preservation, the reason for which may be the isolated location of the town on the extreme western end of Martha's Vineyard Island.

The Massachusetts bands gained prominence during the years when the whaling industry flourished. For Herman Melville, the author of "Moby Dick", to have stressed the part played in whaling by a representative of the Eastern Atlantic coast tribes was no fictitious product of an author's imagination, for the whaling industry claimed the careers of three-fourths of the able bodied men from the Cape to Long Island Sound.

Myths and folk-beliefs are well preserved in the two groups. Some pottery is made by the Gay Head descendants from the gay colored clay

which gave the place its name. Among the Mashpee some few basketry techniques have survived. Both groups have tribal organizations, headed now by an elected chief. A,

survival of the old form of government is to be noted in the office of supreme chief, to whom the lesser chiefs are subordinate.

### The Rhode Island Bands

Scattered throughout the State of Rhode Island are some two hundred and fifty or more descendants of the once powerful Narragansett Nation. In the early history of the group, following its disruption and dispersion, some Nihantic merged with the Narragansett survivors so that our present Narragansett are largely of Nihantic-Narragansett extraction. They trace their ancestry

back to such noted chieftains as Canonicus, Miantonomoh, and Ninigret. The Narragansett descendants are progressive and we find them engaged in many different lines of work. They have a tribal organization and their activities center about the old Indian church in Charlestown, Rhode Island, where the Narragansett still own a small tract of land.

### The Connecticut Bands

Connecticut is the home of the Pequot proper, numbering about seventy-five; the Mohegan-Pequot, numbering one hundred and seventy-five; and a mere handful of Scughticope. The Pequot are located on two reservations in eastern Connecticut, in the towns of Ledyard and Stonington, New London County. Of the Pequot band, twenty-one are living on the two reservations. There are no culture survivals to be noted. The Pequot have funds which have been built up from the sale of wood and land. The State of Connecticut makes no appropriations for the maintenance of the Pequot; their individual tribal trust funds are under the supervision of the overseer, who is appointed by the judge of the Supreme Court of New London County.

The Mohegan-Pequot are located

in the village of Mohegan on the west bank of the Thames river, four miles south of Norwich, New London County. Thirty-one descendants live in the community on land that was once a part of the reservation. This band, under Chief Uncas, whose name was immortalized by Cooper in his "Last Of The Mohicans", established separate identity in about 1640, and ceased to have further dealings with their brothers, the Pequot. The Mohegan have owned their land in severalty since 1860 and at present ten families center about Mohegan Hill, the site of one of the inland forts of Uncas. Basketry, woodcarving, some beadwork and survivals in native lore have existed among the Mohegan-Pequot. The tribal organization is headed by an elected chief. The descendants are engaged in many different lines of work which take them away from the village, but they return for tribal

and family gatherings thus keeping their identity with the local group.

In the western part of the State of Connecticut, in Litchfield County, four families of Scahticoke descendants are located on the Scaghticoke reservation in the town of Kent. Three older members of the twelve living on the reservation were unable to furnish any informa-

tion pertaining to the group in regard to native arts and crafts or other notes of interest. They are under the supervision of the State of Connecticut Park and Forest Commission which appoints a local agent to take care of their needs. The Scaghticoke occupy a small tract of land along the west bank of the Housatonic river at the foot of Scaghticoke mountain in the most scenic part of the State.

In going back over the trail we meet Indians on reservations; in Indian towns; in non-reservation communities; and we meet scattered families. The question arises, "What of the future of these survivors of the once great Nations of New England?"

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The Cover Design. The cover design of this issue of INDIANS AT WORK is furnished by Miss Tantaquidgeon, author of the above article. It is an ancient Mohegan-Pequot basketry motif, and signifies the inter-relation of the soul, the earth and the universe.

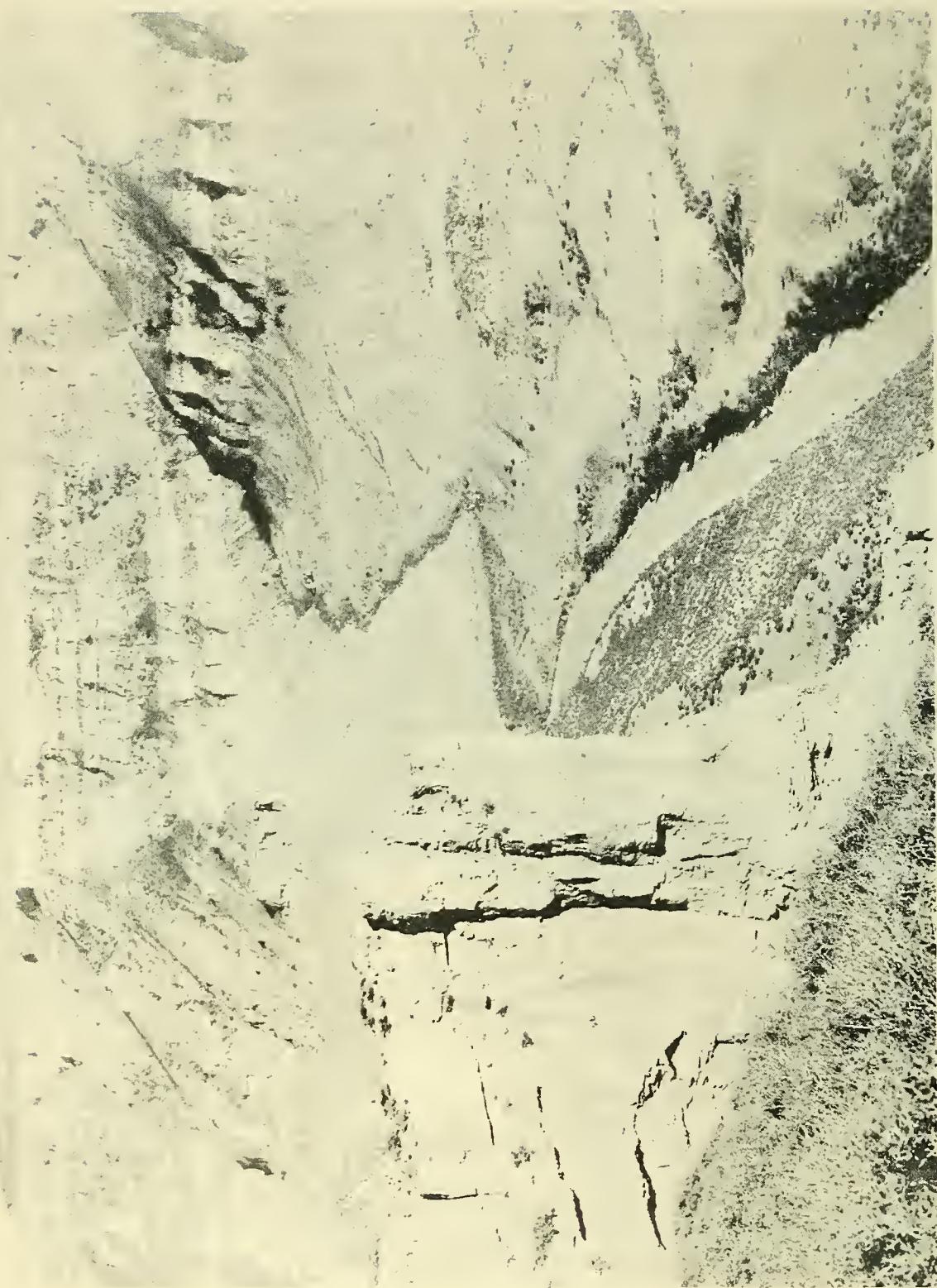
BUFFALO HERDS RETURN TO INDIAN RANGES AS FORE-RUNNERS OF OTHER WILD GAME  
IN A RESTOCKING PROGRAM

Two Indian reservations, the Crow in Montana and Pine Ridge in South Dakota, have started a restoration-of-wild-life program by acquiring buffalo herds. Superintendent Yellowtail of Crow reports a herd of eighty-five back



Scene At The Dedication Of The "Buffalo Fence", Built Under IECW To Enclose The Range For The New Herd, Pine Ridge

on the high ranges of his reservation, where once countless thousands roamed, and Superintendent McGregor reports fifty head on the Dakota prairie of the Sioux. Both officials hope that this restoration of the bison will only be a start toward a comprehensive restocking program, which will include many other varieties of wild life.



A Part Of The Country Reserved For The Home Of The Crow Buffalo Herd

### The Story From Crow

Superintendent Yellowtail writes of the return of the buffalo to Crow as follows:

The story of the buffalo on the Crow Reservation is about as follows:

After some difficulty in securing the necessary appropriation for the transportation of the buffalo, I solicited the donation of trucks from those interested in seeing the buffalo replanted on the Crow Reservation, with the result that the Antler Sheep Company, through Mr. Tsachingi its president, offered the use of a fleet of six trucks free of cost except that we pay the gas-cline bills, the expenses of the drivers and any breakage that might occur while transporting the buffalo.

Each one of these six trucks was loaded with four or five individual crates for the buffalo, as they are ferocious and gore themselves to death where they are turned loose in a crate together. Because of this need to crate the individuals, the problem of corralling the buffalo at the Buffalo Ranch in the Yellowstone Park and seeing to their transportation from the Park to the Crow Reservation was more or less precarious, requiring extreme care.

At the Buffalo Ranch in the Yellowstone Park ten riders were employed by the Government to do the corralling act and the chase was virtually a stampede. Men were stationed at intervals along the given route and the buffalo were crowded into a high pole corral nearly a mile in length, which narrowed

down into a "V" shaped enclosure. The cowboys were obliged to ride as fast as their horses could go pushing and crowding the buffalo into this blind trap and on through to corrals on the ranch where the buffalo were first corralled and then put in several pens, where the selection and cutting out, as on a cattle roundup, was performed.

The trucks were at the end of a long chute leading from the corral. The buffalo were chased at top speed through several corrals into the one that led into the chute at the end of which were the trucks with the crates. The buffalo - without knowing it - were scared by the cowboys passing them into this small corral and on into the boxes that awaited them. These were closed immediately. In this manner the six trucks at one trip carried twenty-seven live buffalo from the Yellowstone Park to the Crow Reservation, three hundred miles distant by road.

The entire thought that I had in requesting the transfer of buffalo from the Yellowstone Park to the Crow Reservation was to permit the Crow Indians, who not very long ago relied upon the buffalo for subsistence and wearing apparel, - in fact, for everything that went to build their tepee homes - to take a prominent part in the re-establishment of the buffalo herd upon the North American continent. The Crows have a wonderful place for the development of a large buf-

falo herd without any material harm to our grazing areas.

The buffalo is practically extinct in the United States, there being only a few small herds. The one in Yellowstone Park does not have room to take care of the offspring and as a consequence the herd has been reduced by slaughter. It is one of my hopes to prevent that slaughter

very little attention in the winter time.

The Crows are justly proud of having these animals on the reservation again and the entire community, including the Northern Cheyenne country adjacent to the Crow Reservation, is watching this attempt to re-establish the buffalo in Montana with much interest. It may be that later



Buffalo On The New Range, Big Horn Canon, Crow Reservation

and to furnish a place for the continued development and increase of the buffalo in Yellowstone Park. Seventy-one head are now grazing peacefully on the mountain slopes and canyon bottom of the Big Horn Canyon on the Crow Reservation. We have an area twenty-five miles in length with an average of one-half to three-fourths of a mile wide in which the buffalo can roam. Within this area, which is now reserved as a bison range, four or five thousand of these animals can be taken care of with but

on the Crows will be in a position to supply small amounts for similar development throughout the Indian country without agencies having to get approval of several departments of the Government before securing a seed crop. It is safe to assume that within five years there will be a "thundering herd" of buffalo on the Crow Reservation where they used to roam fifty years ago. At that time we can justly say in all proudness that "the buffalo are here again".

A newspaper article from Billings, Montana adds that Superintendent

ent Yellowtail also plans to stock with wild turkeys and moose. It is a fitting thing that Indian reservations should take a leading part in restoring wild life.

### The Story From Pine Ridge

At Pine Ridge there was a special picturesqueness in the return of the long-absent bison in the fact that under IECW the Indians there first built a "buffalo fence" around their range. On its completion it was dedicated with appropriate ceremonies and the turning loose of the new herd was witnessed by a large assemblage of Indians.

An account of the occasion forwarded the Washington Office from the Agency reads as follows:

Under the heading, "Wild Life May Be Restored To Indian Country" a United Press dispatch, dated April 28, spoke of a plan being worked out by the Secretary of Interior and Commissioner of Indian Affairs to restore natural wild life to the Indian country. Today, as one of the most colorful projects of Indian Emergency Conservation workers, the completion of ten and eight-tenths miles of buffalo fence, enclosing a tribal range of 3,800 acres, has made the plan a reality upon the Pine Ridge Reservation.

Fence construction was the particular job, and is the pride, of a forty-man all-Indian crew. Since the area enclosed, a natural buffalo range with the three essentials of grass, water and shelter, is a rough rugged country, steep sloped and canyon gashed, the task was one of herculean proportions. Spaced a rod apart, local ten-foot juniper posts were set three feet in the

ground, braced and guyed at each break in the topography. Two widths of nine gauge woven wire were strung into position, overlapped in the center, and stapled to form a sturdy barrier seven feet high. One thousand six hundred and twenty-seven man days of labor went into this construction, and to the seven hundred people who were present November 23 to welcome the "return of the buffalo" the completed fence gave an impression of rugged stability.

At this dedication or welcoming ceremony, Superintendent McGregor, delivering an address on buffalo (tatanka) pointed out that, unlike most domestic animals, the buffalo bows his head into the face of storms instead of turning tail from them, and that the Sioux people would do well to remember that characteristic as a symbol and to take courage from it. Speaking with a deep, memory-touched simplicity, several of the chiefs of the reserv-

tion, wearing Indian dress, expressed appreciation and evidenced a strong satisfaction that buffalo had been returned to them. Other speakers mentioned the project as being symbolic of the future. All touched upon the fact that the herd belonged to the tribe as a whole and not to any individual or individuals. A buffalo barbecue followed the speaking - an occasion solemn for memory-touched men and women, joyful for wonderfilled children.

The range has been stocked with fifty head of buffalo, and plans are being made also to stock with deer and antelope. Management will be on a tribal herd basis, and Pine Ridge Indians hail this as evidence that there is a "new deal". They look upon it also as an encouraging symbol of the future.

The Honorable Gutzom Borglum, sculptor of international fame, was present and made a stirring speech to the old Indians. Mr. Borglum,

whom the Indians have named Iyan Wanble (Stone Eagle) has been interested in helping the Indians to have the buffalo returned to the reservation. He reminded them that the Indians of old, their illustrious forefathers, killed wild animals for food and raiment only; whereas, the white man wantonly destroyed game far beyond food requirements. The Pine Ridge Indians feel that Mr. Borglum is a special friend as he takes a day occasionally from his sculptoring work at Rushmore to visit and smoke with his native American friends, of whom he is very fond.

Mr. Delaney surprised the people by making a forcible speech, since it was his first appearance on the platform since coming to Pine Ridge.

Mr. Benjamin Reifel, Farm Agent at Oglala, South Dakota, closed the program with a speech delivered in English; and then, turning to the old Indians, dressed in full Indian costume, he translated his own speech into their native Sioux language.

## THE SUCCESS OF THE MACY SALE OF INDIAN ARTS AND CRAFTS

By Mrs. Charles Collier

(Note: The December 15, 1934 INDIANS AT WORK, in an article entitled A New Step In The Merchandising Of Indian Arts And Crafts carried an account of the undertaking of the marketing of graded Indian products by R. H. Macy and Company, New York City. A pre-Christmas sale was held as a sort of experiment. The following article tells of the possibilities opened by the showing made at this event.)

An encouraging report has been received of the success of the experiment in the sale of Indian products at R. H. Macy and Company in New York City. Although the original plan included only a small pre-Christmas sale of Southwest Indian articles (with a more extensive sales campaign to be undertaken in the spring) the holiday turnover was sufficient to warrant the continuation of an Indian Department at Macy's as a permanent institution.

These products were placed in the Rug Department, arranged somewhat in the manner of an Indian Trading Post, with rugs, pottery, baskets and silverware displayed. The firm discovered that the most popular of all the articles were Navajo bracelets and rings and other silverware products. The supply of silverware has already been replenished and an unusual collection of fine jewelry from the Santa Fe Indian School has been added.

February sales will include, besides a new supply of all the Pueblo pottery and Hopi pottery and baskets, Navajo rugs and jewelry and Southwest paintings, a new exhibition of products from other Indian Reservations, tribes of Oklahoma and of the Northwest. An effort will be made to

display a complete and representative group of articles of true native design and fine workmanship.

The Merchandising Counselor of R. H. Macy and Company offers information in the light of the recent experiments of these sales. He expresses the belief that a permanent market may be established for Indian products in the East. He does not anticipate a sudden large turnover of goods, but rather a gradually increasing volume of sales, by the educating of the public to an understanding of the possibilities of Indian decorative art and craft work. Much depends on maintaining a supply of choice products. The Counselor further states that the Trading Post has been the delight and surprise of modern decorators who have found these products to be well suited for contemporary interior decoration. The designers and an unusually discriminating group of buyers have proved that it is possible to arouse interest in Indian art beyond the curio and tourist manifestations.

The Macy Trading Post may be the first in a series of like experiments, and, by dealing with reliable traders and giving the Indians a uniform and fair rate for their products, it is possible that such sales may accomplish the widening of the market and the encouragement of improved workmanship. At least this first undertaking has shown that an attempted sale of the finer Indian goods may be based on sound business principles and be successful as a business venture. The time may come when, through a cooperative marketing system, Indians will be able to conduct their own marketing operations.

IECW FUNDS USED TO FIGHT A GRAVE MENACE TO INDIAN TIMBER THAN FOREST FIRES

By Harold Weaver

Forest Assistant At Large, Indian Service

(Note: INDIANS AT WORK for December 1, 1933, carried an article by J. P. Kinney entitled Pine Beetle Control, which dealt with the problem presented by the growing ravages of bark beetles in the Northwestern Indian forests. Under IECW a program of control of these pests has been going forward for some months. The following article, taken from a comprehensive report on the subject, gives further word of the losses Indian forests are facing from beetle depredations and an account of what IECW crews are doing to control the danger.)

For the past seventeen years the western pine beetles have been "epidemic" (increasing) on parts of the Klamath Indian Reservation, as well as in other parts of southern Oregon and in northern California. The first appearance of the infestation was indicated by an unusual number of fading, yellowish trees, scattered far and wide through the forest. During succeeding years these dying trees became more and more numerous, until the mountains appeared yellow and red in color. As this process continued and the needles fell from the beetle-killed trees, large areas assumed a uniform dead appearance. On whole sections there are at the present time ten bug-killed "snags" to every remaining green tree.

Beetles Attack The Better Timber

As is well-known, the beetle-resisting power of the trees depends on the availability of soil moisture for

the roots. Thus there is not much doubt that the present infestation has been greatly aided

by the scanty rain and snowfall of the past seventeen or eighteen years. The pine trees growing on the poorest driest sites have been the first to

be attacked by the beetles, and, as the bulk of the timber in these stands has been killed, the beetles have been gradually moving back into the better stands.

#### Timber Losses From Beetles Exceed Those From Fires

No accurate yearly estimates of the loss on the Klamath Reservation prior to 1931 are available, but it is believed that an estimate of a billion board feet loss for the past seventeen years, or 15.7 per cent of the original stand, is very conservative. Assuming a stumpage value of \$3.50 per M board feet on this estimate, the Klamath Indians have lost \$3,500,000 in tree capital during the past seventeen years - from the activity of the pine beetles.

During one three-year period, from 1931 to 1933 inclusive, the beetles killed two hundred and ninety-two million board feet. One huge fire in the same region would have had to kill practically every pine on over thirty thousand acres in order to cause an equivalent amount of damage. Such a fire would certainly have caused great consternation and dismay. By way of contrast, forest fires actually did destroy less than two million board feet of timber during the same period of time.

#### The Beetles Are On The Increase

Prior to 1931 the beetles had caused but little damage on the Warm Springs and Yakima Indian Reservations, but since that time they have increased in enormous numbers and have killed millions of board feet of excellent pine timber.

It is absolutely impossible to predict the future trend of the epidemic infestation of these various reservations. It may subside within the next year or two or it may continue at its present rate for another twenty or thirty years - until a large part of the present timber is killed.

#### What Should Be Done To Combat The Beetles

By far the most effective and the most permanent solution to the beetle problem is to log the infested areas selectively, taking not only the infested trees with the beetle broods in them, but also all of the older, more beetle-susceptible age classes. The method has the following advantages:

1. The trees containing the highest grades of lumber and the trees most susceptible to the beetle attack are removed before the beetles have a chance to destroy them.
2. Through release from competition, the trees of the residual stand are enabled to get more soil

IECW CREWS FIGHTING THE PINE BEETLE MENACE IN NORTHWESTERN INDIAN FORESTS

Beetle Control Work  
Must Be Done When  
Fire Hazard Is Low.  
So IECW Crews Carry  
On In The Snow. These  
Men Are Felling An  
Infested Tree.



IECW Crew Peeling  
Bark From An Infested  
Tree After It Has  
Been Cut.



The Last Step -  
IECW Crew Burning  
The Infested Tree  
To Kill The Beetles



moisture and to increase in growth and vigor and consequent ability to resist beetle attack.

3. Through roads necessary for logging operations the timbered areas are made accessible and subsequent control through utilization is thus made possible.

The extensive selective logging operations that have been conducted on the Klamath Reservation in the past give substantial proof of the above statements. In the excellent reserve stand of pine that has been left on the 188,000 acres of cut-over lands, the beetles are now almost wholly in the normal, or endemic stage, while elsewhere they are almost entirely in the epidemic stage of infestation,

and all observations indicate that they are again rapidly increasing. Unfortunately, logging operations have greatly decreased in volume since 1929, and the beetles have far outstripped the loggers. During the past year, however, extensive selective logging operations have again been started. It is hoped that these operations can be increased in volume until the remaining badly-infested areas can be rapidly cut over.

The selective logging of all the badly-infested areas is not economically feasible at the present time, and in some cases probably will not be for many years to come. In the meantime the alternative is to attempt to check the infestation and to aid natural factors by "peel and burn control work".

#### What Is Being Done

During the past summer months intensive pine beetle surveys, or cruises, under the direction of experienced pine beetle control foremen, have been conducted on the Warm Springs, Yakima and Klamath reservations as part of the IFCW program. These surveys served a double purpose; they furnished much-needed information on the activities of the beetles and they served as intensive training in spotting work for interested and

naturally adapted members of the enrolled personnel.

At the end of the summer the information collected from the surveys was used as a basis for the compilation of detailed beetle control plans.

The following is a brief resume of the plans for each of the three reservations. With the reduction of fire hazard due to winter, work is now being done.

#### On The Yakima

On the Yakima Reservation it was recommended that at the earliest opportunity, depending on the fall rains, at least one hundred and

fifteen men should start working from the various camps situated on the upper Klickitat drainage. Because of the rough topography and

the uncertain duration of the working season, it was recommended that the more accessible portion containing the best timber be given first attention. If the winter weather per-

mits a long working season, it may be possible to treat a gross area of 40,000 acres. The estimated cost of treating this gross area is \$32,500.00

#### On Warm Springs

On the Warm Springs Reservation it was recommended that at the earliest opportunity, depending on the fall rains, at least two hundred and twenty men should start working from the various camps. If

the usual winter weather prevails, it may be possible to treat a gross area of 96,640 acres. The estimated cost of treating this gross area is \$75,500.00.

#### On The Klamath

On the Klamath Reservation it was recommended that at least sixty men work on the South Calimus Unit, where one of the heaviest concentrations of pine beetles is threatening to invade one of the finest

stands of ponderosa pine. It was also recommended that a small crew do beetle control maintenance work in the reserve stands on the cut-over units. This program calls for the possible treatment of 58,240 acres. The estimated cost is \$25,250.00.

#### Indians Are Receiving Educational Direction

Control projects are now in progress in accordance with these plans on all of the three reservations, and in spite of very adverse weather conditions a large acreage, containing many beetle-infested pines, has been treated and the enrolled men are taking a keen interest in the work.

Everything possible is being done to stimulate this interest of the men. Information on the beetles, their habits and the proper

methods of treatment are discussed at week-end conferences. Detailed written and printed instructions are posted on bulletin boards and are issued in the form of mimeographed sheets to the men. In the field the proper methods of treatment are demonstrated; advice is given and questions are answered by the beetle control foremen, all of whom have had years of experience at beetle control work and some of whom are trained entomologists.

Long-Range Scientific Forest Management Is The Solution

The beetle control projects being conducted in the Indian forests of the Pacific Northwest are in the interest of pure conservation, and the results attained will operate to conserve and protect these valuable resources. However, as I have heretofore stated, artificial methods of control cannot be expected to protect these stands

for all time, since the ultimate solution rests primarily upon a plan of utilization which aims to place these over-mature forests in a state of balance - to eliminate the older and more susceptible trees and utilize the over-ripened and wasting products of the forest for the industrial and social advancement of the Indian owners.

\* \* \* \* \*

UTOPIA MAY COME!

A person who signs himself as "Observer" writes to Commissioner Collier from Philadelphia on a postcard as follows:

"Dear Sir, - Moving pictures of Indian villages prove he advances only at the pace set for him by the white man. The Indian is primarily an artist and artistry in building appeals to him. We must use his motifs in building but embody everything in the new technique of comfort - giant water projects, insurance against drought, exquisite swimming pools, glorious bathing and washing facilities - cleanliness marking and emphasizing each Indian project, facilities for a regular change of clothing and simple garments in his artistic style. Air-cooling must feature his schools, comfort to replace the frontier-type school of the old era, the teaching of all trades so all devices become common to him. Lead him into the technique of modernity by thrusting all the facilities upon him. Close the old order. Build pueblo air-cooled community buildings."

## A BRISK TALK FROM SHOSHONE

By Wallace Niles

Group Foreman, IECW, Shoshone Agency

Now you are going to hear from the Shoshone Reservation in Wyoming.

I will start by introducing myself. My name is Wallace Niles and I am a quarter-breed Shoshone Indian and group foreman here at the IECW St. Laurence road camp. I have been reading the INDIANS AT WORK ever since the first publication,

and I always read it from cover to cover, and I have never seen any write-ups from our reservation as yet. I guess there are very few people that know we exist. Now I am not blaming the editor of the INDIANS AT WORK for that, but it is just negligence on our part.

### Says The Shoshones Are Good Machine Men Too

I see in almost every edition of the INDIANS AT WORK quite a bit of talk about how handy the Navajos and Apaches and other southern Indians are at operating machinery such as the bulldozer, compressor, jackhammer and caterpillar and so forth. I want to tell you right now that they are not any more efficient than our boys here. We have some boys here that I would back up against anybody, (and I don't care where they come from) in operating a dozer. We also have good powder monkeys and boys that can do most any kind of work - mechanics, electricians, carpenters, blacksmiths - and we also have some good farmers amongst our tribe, and

when it comes to road building - gentlemen, we have built some roads, mountain roads, but they don't look like mountain roads, they look more like park highways when we get through with them.

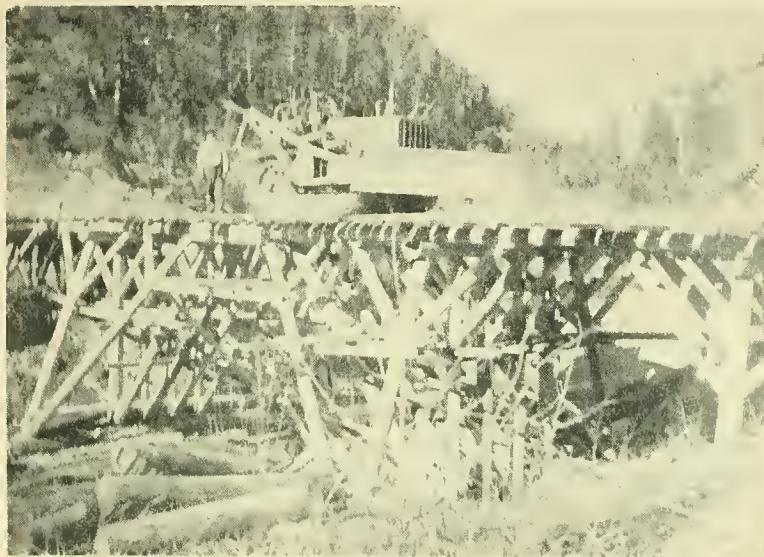
The boys take great pride in building good roads. We are working on a road now that is just about as hard to build as any road in any man's country. It is just rock upon rock, lots of drilling and powder work, but we will make it and it will be a good road when we get through with it. We had to build a bridge across the creek and it is one hundred feet long and twenty feet high.

### They Want IECW To Go On

Now I want to tell you how we all appreciate getting this work.

If we had not got this work I think there would have been a good many

SHOSHONE INDIANS AT WORK ON IECW PROJECTS AND AN IECW CAMP IN THE SNOW



A Bridge Built By IECW Crews

Family Camp Where Shoshones and Arapahos Are Spending The Winter



The Crew That Built The Bridge Shown Above

hungry people here on this reservation during this depression or the government would had to issue rations to us or let us starve, as there is no other work going on that we could get, and no sale for farm products, and livestock not worth much. As it is, we have experienced no hard times; everybody around here seems to be sitting pretty.

Besides the money this work has brought us, we have improved our reservation greatly. We have built besides our good roads, a number of reservoirs, developed springs, built about twenty miles of drift fence, built several miles of mountain trails, and, besides all of that, it has helped the Indians to learn to do many different kinds of work which they knew nothing about before, and which may come handy to

them in the future.

We are all hoping that this work will continue for at least two or three more years, as there is a great deal more we could do toward improving our reservations. Some-time ago Mr. Cummings, our Forest Ranger, was up to see us, and said he had received a message from Mr. Collier, saying that he - Mr. Collier - was going to try to get an appropriation to keep this work going on for a while longer. Mr. Cummings said that Mr. Collier wanted to know if the Indians would be willing to donate four days each month - that is, work four days each month without pay in order to help get the bill passed, and the men never hesitated a minute, they all said yes, so you can see how anxious they are to get the work.

#### Tribute To The Camp Manager

Now a few words as to our camp manager and myself. Our camp manager is a white man, William Hyde is his name and he is a good scout. Mr. Hyde and I get along just fine. We are pushing the work ahead as fast as possible under the circumstances. I have been foreman now for about seventeen months and I haven't had a word or any hard feelings with any of my men, and haven't fired a man yet, and during these seventeen months I haven't missed a working day. I have been on the job every day, so you can see what this work means to me.

Now in conclusion I want to

suggest that the INDIANS AT WORK be enlarged. Make a larger magazine and keep it going even after the IECW is discontinued. Charge so much per year if necessary. I am sure almost every Indian family on this reservation would subscribe for it, as they all enjoy reading it, especially Mr. Collier's articles. I think the little magazine is very enlightening to them, as they can read about what other tribes are doing and besides get lots of good advice from Mr. Collier's writings.

I will close with my best wishes and a Merry Christmas.

THE ZUNIS ADOPT THE INSTITUTION OF POPULAR VOTE

Superintendent Trotter of Zuni notifies the Office that an election of officers by popular vote has taken place at Zuni Pueblo. This use of popular vote is a departure for the Zunis, who have heretofore chosen their officers through a committee of five priests or caciques. The new arrangement was carried out in accordance with an agreement reached February 5, 1934 when it was decided that officers should be elected for a definite term, instead of indefinitely as in the past, and that they should be chosen by a vote of all the people instead of by the head men.

Superintendent Trotter writes, "The new officers belong to both factions of the Zunis, and while Henry Gasper, the Governor is a Catholic, five of the officers are Protestants. Three belong to what is known as the older group, while five, including the Governor, are known as the younger or progressive. All are favorable to the program being carried out for the control of erosion and range management."

The change to the institutions of popular vote and definite term of office came about through a popular demand of the Zunis themselves. The method of election was by standing vote and the initiation of the officers was marked by a feast for all the village. "Three bison were slaughtered", writes Superintendent Trotter, and "there was good feeling and rejoicing among all."

INDIAN REHABILITATION THROUGH A SMALL INDUSTRIAL PROJECT

By Byron J. Brophy

Superintendent, Flandreau Indian School

(Note: In an article, Indian Women In The Civil Works Administration, in the February 15, 1934 INDIANS AT WORK there was contained an account of the new garment industry at Flandreau School. This enterprise has developed considerably since then and Superintendent Brophy now furnishes us with a report of its status and accomplishments.)

Our factory project was started by the Indian Office on January 15, 1934, when we were authorized to employ a foreman and forewoman for the instruction of Indian women in the making of dresses for the Indian Service. Since that time, we have been operating intermittently, and have produced some fifty-five hundred dresses, of which approximately five thousand have been used to fill annual estimate orders for ready-made dresses for girls in Indian schools. The money received from the various jurisdictions will be used as a revolving fund to insure the continuation of this project. It is entirely self-supporting, and should continue to be so. The experts originally employed to teach Indian women have been dropped, and the present forewoman is one of our own Indians, trained in the shop.

The women work thirty hours per week at the rate of thirty cents an hour. The results of the project, in my opinion, have been excellent. The small income afforded has enabled our Indian families to have comforts and necessities formerly impossible; good results have been noticeable in improved home conditions, better school lunches

for children, better dressed children.

The women are skilled and faithful workers, and are enthusiastic about their project. On weeks when costs have run up, I have found them working overtime of their own accord to keep costs down. If this project could be expanded to provide work for men and women, as it can be, the Flandreau Sioux could easily be removed from any necessity of Governmental assistance. This is a practical demonstration of the value of small industrial projects to give earning power and, through it, rehabilitation.

THE INDIAN OFFICE DENIES ONE MORE "RUMOR"

From near Cheyenne River comes the following report: "Various non-Indian Service people have stated that Commissioner Collier has sent a letter to the Indians directing them not to pay their bills." The identical report came from one place on the Navajo Reservation, not long ago.

Of course, no such absurdity has been committed by the Commissioner or otherwise by the Indian Office. Far from being directed not to pay their bills, the Indians are urged to pay them.

Sometimes, Indians with restricted money or hoped-for future income out of restricted funds incur debts not authorized by the Superintendent or the Commissioner, and these debts, being unauthorized and extra-legal, are not paid by the Department out of the Indian's restricted funds. Possibly this fact explains the rumor - a rumor stated to have been so energetically promoted that one trader is facing serious loss because of it.

A SUPERINTENDENT WRITES ABOUT EXTENSION OF CREDIT TO INDIANS

The following letter was sent as a memorandum to Commissioner Collier by Superintendent Stone, of the Blackfeet Agency. Mr. Stone is now in Washington.

I was somewhat surprised when you mentioned, in the meeting last night, that a number of the Superintendents felt skeptical about the Indians repaying loans made under the Reorganization Act. Personally, I am not of this viewpoint; and I am frank to say that if I were charged with a large amount of money to be loaned out to average groups I would feel more sure of the loans being repaid if made to Indians of Montana than if made to whites. I believe that the Indian has more of a conscience on such matters than the average non-Indian person.

Our mistake in administering reimbursable loans in the past has been that we have never based the loans on the income of the Indian, either actual or potential. We might take a lesson from subsistence homesteads or some of the other setups under the present administration. I have found, as a rule, that the Indian has the right attitude toward his obligations - oftentimes to the point of actually depriving himself and family of physical requirements in order to pay a debt.

An incident occurred recently that made a profound impression upon me. For the past two years, due to the depression and hard times generally, we have not asked the Indians to pay on their reimbursable accounts. It happens, however, that November 1, 1934, marks the last payment on all grazing lease contracts on the Blackfeet Reservation, and our plan for the coming year is to reserve as large a percentage of Indian land as possible from leasing in order that the Indians may use it themselves. It occurred to me that we were allowing these leases to expire - and they represented the steady income, and in most cases the only income, of these Indians - with a large delinquent reimbursable debt, at the same time proposing to go to the present Congress and ask for future credit under the Reorganization Act. Because of this, I requested the Indians who owed reimbursable accounts to give consideration to making small payments on their indebtedness, basing my reasons solely on the argument that they had been excused for two years and had received a fair portion of labor during the past year and that it was felt that they now should pay whatever they could afford on their delinquent

accounts. In no case was the thought or promise of future credit extended to them. This suggestion of repayment brought into the accounts of our Agency amounts aggregating \$8,000, without the slightest complaint from any one of the hundreds who voluntarily made the payments. In a number of instances, the chief clerk or I actually requested Indians to pay less than they offered, because we felt they needed the money for other things.

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#### FURTHER WORD ABOUT CHATTO

The following correction is noted for the article in the October 1 issue of INDIANS AT WORK called "The Passing Of Chatto". This article quoted a clipping from the El Paso Times, which stated that Chatto took an active part in the capture of Geronimo. Mr. Charles B. Gatewood of Los Angeles takes exception to the Times' statement as follows:

".....Chatto took an important part earlier in the Geronimo campaign, but he did not 'organize' nor was he 'chief non-commissioned officer of the Apache scouts who trailed Geronimo to the renegade's final surrender to General Miles', as stated by the El Paso Times and copied into the above article. Lieutenant C. B. Gatewood, 6th Cavalry, organized the small party, including two Apache scouts, which trailed Geronimo's party, met up with them, had a talk with them and persuaded the band to go and surrender to General Miles. Also, Gatewood was no 'nominal commander', as the Times sneeringly puts it, but was the active leader of his small party in the trailing, in the conference, in accompanying the band to the meeting with Miles, and in the subsequent surrender.

"During the period of this actual trailing of Geronimo and his party, the talk and the surrender, which was from July 15th to September 4, 1886, Chatto was not in the field at all, but was at Fort Apache - he and his band under increasingly close supervision, preparatory to the rounding up of the whole Chiricahua tribe of Apaches and the sending of them, several hundred strong, to exile in Florida. (Just before this, Chatto was one of a party taken to Washington) ....."

(Signed) Charles B. Gatewood, Jr.





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